

A

RELIGIOUS MAGAZINE.

No. 8. September 1822. Vol. II.

AN ADDRESS.

To the Ministers of the UNITED CHURCHES OF CHRIST.

BELOVED BRETHREN IN THE MINISTRY,

IT is with the utmost diffidence in my own abilities; but with humble and firm reliance, on the all-sufficient grace of God, that I attempt to address you at this time. This number, completes the second volume of the Religious Magazine; which gives you a brief & comprehensive history, of those flourishing, & United Churches of Christ, of which you now have the oversight, and many of which have been gathered, planted, and watered by your own instrumentality, through the efficacy of all-atoning blood of the immaculate Lamb, and by the powerful operations of the divine spirit, which has so wonderfully attended your ministry. Permit me my brethren, to remark to you, that it is only forty-two years, last June, since the first little church was embodied at Newdurham N. H. which by the superabounding grace of God; has given rise, to this, now flourishing connexion. And thirty-one years last June, since I conscientiously professed my faith in Christ, received baptism, and became a visible member of the same little church. A deed, which I can truly say, I have never regreted: but am more, and more, confirmed in my choice; delighted in the

work, and determined to spend and be spent in the sacred cause.

And notwithstanding, I have since passed through many trying scenes, by reason of bodily and family afflictions ; and the opposition I have met with from the wicked world ; and the shocking trials I have experienced by reason of some false brethren ; yet, while I review the past scenes of my life ; and consider, how many precious souls, I have seen converted, and translated out of the kingdom of Satan, and brought into the kingdom of God's dear son ; and in my meditations, look East, West, North and South, and see how many faithful ministers have been raised up—How many souls converted—And how many churches have been planted and organized by the indefatigable labours of my brethren in the ministry ; my soul glows with gratitude, and must say, "It is the Lords doing, and marvelous in our eyes." Permit me also to remark, that notwithstanding, we are all lovers and encouragers of useful education, we do not pretend to boast, as some, of having a very learned ministry. For although, we have had, and still have some, who are accounted men of learning, which have been, and still are, very useful among us. The greater part of our preachers have been called like the ancient prophets, and apostles from the handles of the plow, the fishing boat, sail-making, and other useful avocations. Yet we have no reason to complain, for we can say to the glory of God ; that we have generally had our birth and education, in a land of light and liberty ; and the greater part of us, in the New-England States ; which have ever been distinguished, by their attention to literature, and where the privileges of education are undoubtedly the best, and the most equal ; & where the English language is taught in our common schools and academies ; in as great per-

fection, I presume, as in any part of the globe.—And in addition to this, to our great advantage. The Holy Bible, which we acknowledge to be our *only rule of faith and practice*—Book of church discipline, and great body of divinity ; is introduced as a common, and one of the most important school-books. So that without vanity, it may be said of our preachers, as was said of Timothy, that from children, they have known the Holy Scriptures, which are able to make them wise unto salvation, through faith in Christ. Which knowledge they are also able to communicate to others in words easy to be understood.

And in making the above selection, it has pleased God, to choose men of grace and experience, who know how to sympathize with the labouring and heavy laden, and to converse with, pity, and pray for the guilty and condemned sinner ; and to rejoice with the new-born soul ; when justified by faith in a crucified and risen Saviour ; and assist him in singing the new song, which God by emancipating grace has put in his mouth. Men, of good natural abilities, of a sound mind and judgment—Sound in faith—Orthodox—Well skilled in the principles of the doctrine of Christ. Men, who can in the most familiar language, describe the happy estate of our first parents in the garden of Eden—The manner, and baneful effects of their fall—The lost and deplorable condition of all their posterity—The service and use of the law—The atonement by Christ—And the way of life and salvation by him—The gift and operations of the divine spirit, both before and under the law ; and since the commencement of what is emphatically called the gospel day. Men, who know the vain excuses of the sinner ; and the lurking places of Satan, by which he takes the advantage of mankind. Men, who know how the sinner lives ; and how the saint ought to live ;

and can rightly divide the word of truth, and are apt to teach; and have gifts of communication, whereby they can give to each their portion of meat in due season. Men, who also in their lives and preaching, endeavour to imitate their glorious master, who came to seek and save that which was lost; and preached repentance to sinners, and sent his Apostles and ministers to do the same; and told his hearers that he came not to call the righteous; but sinners to repentance. And the Apostle Paul has testified, that it was a faithful saying; and worthy of all acceptance. The Apostles not only shewed men their deplorable condition; but they lifted up the remedy upon the pole of the gospel. Hence, the convicted and repenting sooth saying damsel, cried after Paul and his companion, exclaiming, "These men are the servants of the most High God which shew unto us the way of salvation."—It is the duty of ministers, to shew the remedy, as well as the malady. A duty which has been too much neglected by the bulk of preachers; but a duty which I hope we shall never dispense with; and which I am confident we never shall, while we remember the wormwood and the gall, and that we ourselves were once labouring and heavy laden sinners; and by nature children of wrath even as others; and feel the woe upon us if we preach not the gospel. Human learning, is good, and sometimes very useful to a minister of the gospel, especially, if it leads him to the better understanding of the holy scriptures, and to make him the more humble, and shew him his own insufficiency, and his entire dependence on God, and to have high and exalted thoughts of Jesus Christ; and of the way of life and salvation by him; and to believe and obey the gospel, and teach others to do the same. But if his learning only serves to puff him up with pride, and a vain conceit of himself, and of

his literary attainments, and to think that he is a great man—And knows more than every body else, because he has been a few months in a college, or a few weeks in a theological seminary. And at the same time, to have low—mean—undervaluing, and degrading opinions of Jesus Christ—Of the holy spirits—Of the Bible—And of the work of reformation. And instead of believing the plain record that God has given of his Son; and practicing the commandments, as they are there recorded: wrest the scripture; twist it, turn it, and blend it with vain philosophy, and the doctrines and traditions of men; to make it prove something which was never intended by the inspired penman; and inconsistent with experience and right reason, and all to work a vain admiration of himself in the proud and ignorant; to make them maintain him in ease and luxuries. In that case, I say, his learning is no real benefit to himself nor others; as it only serves to make blind eyes blinder, and hard hearts harder, and to strengthen the hands of the wicked; either by making God the author of sin, or by promising them life, without repentance, or by explaining God's threatenings to the wicked, in such a way, as to make them believe that their punishment for sin, will be very tolerable. O lamentable! “If the blind lead the blind, both shall fall into the ditch.” And the fault of the former, shall not extenuate the guilt of the latter.

O my brethren in the ministry. I am weary of withholding. My bowels yearn over the human family. My heart glows with supreme love to the Saviour; and with sympathetic pity to the purchase of his blood. Bear with me a moment, while I give vent to my feelings, by renewedly calling your devoted, and united attention to the work of the glorious gospel. Suffer one, who esteems himself less than

the least of all saints, to admonish you to a faithful discharge of your duty ; and to make full proof of your ministry.

Never was there a time, which call'd louder for the ministers of Christ to exert themselves ; and for Zions Watchmen to be WIDE AWAKE, than the present. The unconverted world, are all lying in wickedness ; and they must either repent or perish, believe or be damned, be born again, or never see the kingdom of God. And Anti-Christ has mustered a host of false doctrines, to lull them to sleep in the cradle of carnal security, till they sleep the sleep of death. Fatalism—Universalism—Unitarianism—And if I understand it, Deism, in disguise ; with a catalogue of other Man-made-isms too numerous to mention ; all propagated under the specious name of *gospel* ; and many of their advocates, boasting of superior talents, and of great erudition. And yet the moral-agency of man—The eternal justice of God—The real divinity of Christ—The authenticity, validity, and plain declarations of the holy scriptures, are all called in question ; and either denied, or evaded, by sophistical arguments.

O my brethren in the gospel, take to yourselves renewedly the whole armour of God ; wherewith ye may be able to withstand in the evil day ; and having done all to stand. “ Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace : above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto, with all perseverance, and supplication for all saints.”

O brethren, nothing will dispel darkness, like holding up the light, or destroy error, like preaching the truth. We must take and wield the sword of the spirit. There is nothing that will destroy the doctrines of men, but the doctrine of Christ and his Apostles. The Bible is like the sword that was placed to keep the way of the tree of life, that turned every way. Or like the rod in the hand of Moses, that ate up all the rods of the magicians.—We must rise early, and visit our closets, and read our Bible. And compare scripture with scripture ; and search every subject to the foundation ; that we may be ready for every good word and work ; and not have occasion (as some) to complain that *we are not prepared*.

Again, we must study to shew ourselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth. There is a portion in Gods word for every character, and we must render to all their dues ; to cæsar, the things that are cæsar's, and to God the things that are God's. We must give the Father his due ; and give him the glory due unto his name, and worship him in the beauty of holiness. And we must give the *Son* his due ; and *honour him* as we do the Father ; and acknowledge him to be the only begotten Son of God, full of grace & truth ; and having all fulness dwelling in him ; and having power upon earth to forgive sins, to make men new creatures, and give them eternal life, and make them happy forever. And we must give the *Holy Ghost* his due ; and acknowledge him to be the reprover of the world ; which reproves men of sin, of righteousness, and of judgment ; which recapaciates, and qualifies them to repent, and believe the gospel ; and is the principal agent in the great work of their regeneration : and is the sanctifier and comforter of all Gods people.

We must also give sinners their due. And tell them that they have all sinned, and come short of the glory of God ; and have rendered themselves odious to his holiness, and obnoxious to his justice ; and that they must repent, or perish, believe, or be damned. And that now is the accepted time, and now is the day of salvation. And if nothing else will affect them, and break their hearts, and cause them to be sorry and mourn for their sins ; we must tell them about the love of God in our redemption ; and give them the whole history of Jesus, from the manger to the cross ; and let them hear how much he has done and suffered for their sins ; and has ascended up on high, and sent his spirit to reprove them, and his servants to preach to them, and has said " He that believeth and is baptized shall be saved ; but he that believeth not shall be damned."

We must also give saints their due. We must exhort them to keep all the commandments of their blessed master ; and follow all his imitable examples ; and encourage and comfort them with all his great and precious promises ; and in particular, tell them, *that in the path of duty*, he has promised to be with them to the end of the world, and give them a crown of glory in heaven.

In a word, we must not shun to declare the whole counsel of God. But we must shun profane and vain babblings. We must preach the truth, as it is in Christ, whether men will hear, or forbear. And remember, " If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and the doctrine which is according to Godliness, " He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh every, strife evil surmisings &c."

Pure religion, has always been followed by a

counterfeit; and in all ages of the world, the true servants of God have had their opposers. Cain, persecuted and slew Abel—Jannes and Jambres, withstood Moses—The Chief Priests and scribes opposed and persecuted Christ, and his Apostles—And the Stoicks, and Eppicurians, encountered Paul. And about the whole catalouge of false doctrines, which are now extant in the world, were in agitation, if not in discussion in the Apostles day, under some name or other.

The *Stoicks*, denied *moral-agency*, or the liberty of the will, and pretended that all events were determined by fatal necessity. The chief priests and scribes, and all the unbelieving Jews, denied the *real divinity of Christ*, and stoned, and crucified him, because he said he was the *Son of God*. The Pharisees opposed the doctrine of repentance and regeneration; and thought they were safe without it, because they were Abraham's natural seed, and had been circumcised. And the *Devil* has stood to it from the beginning, that mankind shall not surely die, if they do disobey God, and transgress all his laws.

O my brethren, we are not ignorant of Satans devices. He is plotting in every way, to delude and destroy souls. Let us therefore be sober and vigilant. Watch and pray that we enter not into temptation. And my young brethren, in particular, I beseech you, to be very watchful, and very prayerful, and very humble, and keep very near to your blessed master; and learn of him who is meek and lowly. Be faithful unto death, and Christ will give you a crown of life. And to close, I would just say, let us all both old and young, thank God and take courage. The Lord is on our side. More are they that are for us than they which are against us. The work of reformation is spreading—The kingdom of Satan is fal-

ling—Christ's kingdom is increasing—Zion's light is shining—And *the true servants of Christ* of all denominations, are marching toward the great center ; and I trust will soon come to see eye to eye.

Let us be careful not only to preach ; but practice what we preach—Strive to keep up gospel order in all the churches, over which we have the oversight ; and strive by every lawful means, to promote the cause of Christ. The harvest truly is plenteous, but the labourers are few. Travel brethren as much as you can. The doors are opening in every direction for us ; and the cry is heard, "Come over and help us." God bless you my dear brethren, and provide for you under all circumstances—Cover your heads in the day of battle—Make you conquerors at the last, and crown you his, eternally in his kingdom.
—AMEN.



Extract of a letter written by JOHN LIBBY, a young man, of about 20 years of age, sent to his brother in Limerick ; giving some account of his conversion &c. Dated at Exeter N. H. Aug. 26th 1822.

DEAR AND BELOVED BROTHER,

I retire from the gay and thoughtless crowd, to the silent chamber ; and with pleasure devote a few leisure moments, in writing to you. I feel to give thanks to God, that I have lost all taste for associating with my wicked companions, with whom I once took so much, what I then called delight ; But I can truly say, that I never knew what pleasure, satisfaction, or peace of mind was ; until I found it in obeying my heavenly master. I have often heard of the pleasures of the Christian, the peace of mind that always

attended them while in the performance of their duty ; but, I can say in the language of the Queen of Sheba, (while viewing Solomons temple) “ the one half was not told me.”

In my last letter, I mentioned that I expected to follow the example of Christ by being baptized. The scene was awfully solemn—I had the evidence in my own bosom, that the great master of assemblies was present—An awful solemnity and great tenderness appeared to rest on the people—And I believe it was a day that will be long remembered by many of my youthful companions. Two, have since come forth, and boldly declared themselves to be on the Lords’ side. Delightful prospect ! To see the young men of our land, stoping in their career of vice and disipation ; and becoming humble followers of the meek and lowly Jesus ; and bold soldiers of the cross—To hear the tongues that were once employed in profaning their makers name ; now employed in praising God for the wonders of redeeming love ; and ascribing honor, and glory, to the great captain of our salvation. And to see the fair daughters of our country ; laying aside the vain trappings of fashion ; and adorning themselves with a meek and quiet spirit—No longer spending their precious time before the gilded mirror, in decorating their mortal bodies with the spoil of Babylon ; but clothed with humility, as with a garment ; and their voices employed in persuading their thoughtless companions and associates, to put in for a share ; before the door of mercy shall be shut, and it be eternally too late. When the voice will be heard, “ I know you not,” and they have to take up the sad lamentation ; that the summer is ended, the harvest over, and their souls not saved.

You requested me to give you a particular account

B

of the dealings of God with my soul ; but, that I must dispense with at present ; and only say, once I was blind, but now I see—Once I was in nature's darkness ; but now I trust, my soul is brought into God's marvelous light ; and the glorious liberty of the sons of God. You, my brother, I presume are already acquainted with the manner of my first conviction. For three months, I sought some other way of finding acceptance with God ; than the yielding up of my whole heart to him. But I sought in vain. True indeed, is that saying recorded in the sacred volume, "Ye cannot serve God and mammon." You undoubtedly observed, that something more than common, was the matter with me, during my visit in June last. For many times I was brought upon the point of crying, "Men and brethren, what shall I do to be saved?" But I had resolved to defer the important concern of my soul's salvation, like Felix to some more convenient season. I thought, I was yet young enough ; and I might with safety procrastinate it a few months or years longer. But, the tale of mortality, was constantly sounding in my ears, this solemn admonition, "Be ye also ready." And would often convey to my heart this weighty injunction, "Prepare to meet thy God." Conscience, that worm that never dies, would often warn me of my danger ; and then I would resolve that in a few weeks, or months, I would seek my soul's salvation. But the gospel would then thunder in my ears, "Now is the accepted time, behold, now is the day of salvation." "To day, if ye will hear his voice, harden not your heart." "Lest God swear in his wrath, that ye shall never enter into his rest." And then I would sometimes think that I had sinned against God with such an high hand, that it was inconsistent to think, of ever obtaining a pardon. And my depraved heart,

would some times, almost resolve, to give up to all manner of wickedness and sensuality, and was almost determined, to sell my soul as dear as possible. Then again, the sacred word of God informed me, that although my sins were as scarlet, or as crimson yet they might be made white as snow or wool ; if I would comply with the terms of the gospel. But my proud heart, prevented me from coming humbly and begging for mercy ; until I was brought to behold myself hanging over the verge of endless perdition, and eternal torments, and the brittle thread of life, all that hindered me from plunging headlong into the yawning gulf ; and suffering eternally in horror, remorse, shame and regret. Then I could fly for relief to my long neglected Saviour ; and surrender myself into the hands of a just God, and exclaim, " Lord save or I perish." It was then, I trust, a spark of divine love was enkindled in my bosom, that has never since been wholly extinguished ; but has often been raised to a flame. And I have from time to time, enjoyed a measure of that peace, that is like a river and passeth understanding. And although I have many troubles, temptations, and trials ; yet I find God to be an ever present help ; and find him able and willing, to provide a way for my escape from every temptation ; and that his arm is strong enough to support me in every trial. And this is my lasting consolation, " that his arm is not shortened that he cannot save ; nor his ear heavy that he cannot hear." The two principal reasons for renouncing my infant baptism, were these. 1. Because I did not look upon it as baptism, without first believing ; for I cannot find one place in the scriptures, where it says, be baptized and believe ; but exactly the contrary, believe and be baptized. And 2. because I cannot look upon any thing to be baptism but immersion. For all the commen-

tators agree, that the original word *baptizo*, which is rendered in our language, *baptize*, means immersion, or plunging. And it appears so plain to me, that our saviour was baptized by immersion, that I have not a doubt of it. John baptized in Enon because there was much water there. But enough, I presume I am writing to one who has studied these things for himself.

May God be our support, and may we be ever ready, to tell a frowning world; that we are determined to know nothing among them but Jesus Christ, and him crucified.



A FEW REMARKS ON Acts ii. 17.

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."

This passage, as well as many others, has been often made a subject of dispute; and different opinions have been formed of the meaning of these words. All agree, that the words apply particularly to Christ; that is, that God did not leave his holy soul in hell, nor suffer his sinless body to see corruption. But their difference of opinion seems to arise from their different notions either of the *soul*, or of *hell*, or of both, viz.

Some have concluded, that the soul and the body are one, and cannot be separated; and that hell means no more than the grave; and consequently that when men die, they go soul and body into the grave, and exist no where else, till the morning of the resurrection; and then awake either to a glorious immortality; or be raised to life, and then burnt up soul and body and be no more.

They have also an opinion somewhat similar of Christ, ie. that he had no soul that could exist sepa-

rate from his body ; and that when he gave up the ghost and died, and was buried, he existed nowhere else but in the tomb for three days and three nights. An opinion that is without any scriptural foundation ; as well as repugnant to right reason. For it is abundantly evident from scripture that Christ existed before he entered the prepared body, or before man had a body, or was made ; and was with the father before the foundation of the world. And that God created all things by him and for him, and that by him all things consist. He was with the church in the wilderness, and with Shadrach, Meshach, & Abednego, in the fiery furnace ; and his spirit was in and with all the true prophets. He was in the world and the world, was made by him, and the world knew him not ; he came to his own and his own received him not ; but as many as received him to them gave he power to become the sons of God. It is also as evident as words can make it ; that the souls of men have existed, and do exist, separate from their bodies, and when their bodies are dead. We have a striking proof of this, in the case of the widow's son, who died, and was miraculously raised to life again by the prophet Elijah. The prophet, cried unto the Lord, and said, " O Lord my God, I pray thee, let this child's soul come into him again," and it is expressly said. " And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived—i. King. xvii. 21, 22." Another striking proof of the separate existence of souls, is that given us by the inspired apostle, Rev. vi. 9. He says, I saw under the altar, the souls of them that were slain for the word of God, and the testimony which they held. And if it were necessary, a multitude of scriptures might be adduced, which prove that souls exist separate from the body ; but these

being expressly to the point, I think them amply sufficient. Again, others are of an opinion, that the words mean, that when Christ gave up the ghost and died, his soul leaving his body on the cross, immediately descended into the prison of hell, where the devil and his angels dwell, and continued there preaching to the spirits in prison three days and three nights ; and then returned to the tomb, and reentered and reanimated his body before it saw corruption. Here is another extreme ; but not altogether so presumptuous as the former. That has no foundation at all, and the preaching of it, appears to me like one attempting to build a castle in the air. But this, seems to be founded upon another mistake, or a misunderstanding, and misconstruction of the sacred writings. Particularly what is recorded i Pet. iii. 18 and 19. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit ; By which also he went and preached unto the spirits in prison." Hence they conceive, that when he was put to death in the flesh, his spirit or soul went immediately to hell, and preached to those departed spirits, which were there imprisoned. This like all other religious mistakes, appears to arise from a want of a thorough reading of the scriptures. There is no candid person who reads the 20th verse of this same chapter in connexion with the 18th and 19th above quoted, that could believe that the inspired writer meant to be understood that Christ's soul went to hell, and preached to the spirits in prison, after his crucifixion. For he plainly says, that this preaching was done in the days of Noe while the ark was preparing. Read the whole sentence. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in

the flesh, but quickened by the spirit : By which also he went and preached to the spirits in prison ; which some time were disobedient, when once the long suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls, were saved by water." The truth is, Christ, by the same spirit whereby he was quickened, or raised from the dead, preached to the antediluvians, (who lived in the days of Noe, while the ark was preparing) whose spirits are now in prison for their disobedience to him then : But did not go and preach to them, as is imagined after his crucifixion. For it is evident from his own words, that he went immediately to paradise. Hear his language to the penitent thief, Luke xxiii. 43. " THIS DAY shalt thou be with me in paradise." If his soul went that day to paradise, it is certain, that it did not die with the body, and go into the grave with the dead, nor into hell with the damned ; for neither of these can be considered a paradise. Paradise, means a place of felicity, or the blissful regions, where the souls of all true penitents always go when they die.

We come now by a fair comparison of scripture, to shew the true import, or meaning of the words. " Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."

1. I would remark, that Christ's soul in a certain sense was in hell, is clearly presupposed by the words, " Because thou wilt not leave my soul in *hell*." What then may we understand by the word *hell*, in this place ? It may be answered, that the word *hell*, as well as *heaven*, and several other prime words in scripture, are used in different places, to signify different things. For instance, the word *heaven*, sometimes signifies the expanse of the sky as in Job. xx. 11. Some times the church, as in Rev. xiv. 6. Or the enjoyment of

saints in this life. Eph. ii. 6, &c. But, at other times, it signifies the place where God and angels, and the spirits of just men made perfect dwell ; and where the treasures of all the saints are deposited. So *hell*, which is the opposite, also signifies several things. It ordinarily signifies the place, or state of misery, in which wicked men are tormented with the devil and his angels ; as in ii, Pet. ii. 4. Rev. i. 18, and vi. 8. And in many other places. It may also some times signify the place of the dead ; or the grave, as in Psal. lv. 15. And at other times, it means extreme remorse for sin, or great horror of conscience, as in Psal. cxvi. 3, and Jonah ii. 2. It also signifies inexpressable and insupportable troubles, as in ii, Sam. xxii. 6, and Psal. lxxxvi. 13. David considered himself as being delivered from the lowest hell ; when rescued from the waves of death, and floods of the ungodly. Christ, also, experienced a similar hell, while he bore our sins in his own body on the tree, and suffered the just for the unjust. And this he experienced in soul as well as in body. This is plain, from the words he used when praying and agonizing in the garden. "My soul is exceeding sorrowful even unto death, &c." He had the weight of all our sins upon him ; and at the same time was betrayed into the hands of sinners, by one of his own family, a professed friend, who had dipped his hand in the same dish with him. And being surrounded by a wicked throng who laid hold on him and led him away to the Highpriest ; where the Scribes and Elders of the Jews were assembled. Who sought false witness against him, accused him of blasphemy, said he was guilty of death ; and spit in his face, and buffeted him, and others smote him with the palm of their hands ; and told him to prophesy who smote him ; and what rendered this scene the most insupportable ; Peter, one of his chiefest Apostles, de-

nied him before them all, and spoke wicked words. After spending a dismal night in this horrid scene ; he was bound like a malefactor, and led to Pilate's bar ; where they crown'd him with thorns, and again spit upon him, and smote him on the head with a reed, and mocked him. And then led him away and crucified him between two thieves, and gave him vinegar to drink, mingled with gall. All this and much more the Son of God underwent to save mankind from misery and despair. This was a *hell upon earth* indeed ! Far more intolerable than that experienced either by David or Jonah. They only suffered a while for their own sins ; but he suffered for the sins of the whole world. Yet God did not leave his soul in hell, neither did he suffer his body to see corruption. For it is evident ; that his soul went immediately from the horrid scene of crucifixion to paradise ; and that he was raised again from the dead, the third day before his body corrupted.



PARSONSFIELD Q. M.

Parsonsfeld Quarterly-Meeting, was holden at Osipee, N. H. August 21st, the present year. Elder Samuel Burbank, president, A beautiful order existed through all the scene. Love, appeared to run from heart to heart ; and the unaffected joy, which sat on the countenances of the brethren and sisters, evidently shew, that they really enjoyed a measure of the divine presence ; and rejoiced in hope of the glory of God.

The forenoon, was spent, as usual, in giving, and hearing a representation of the several churches, which was very refreshing ; as well as accounts of revivals in several places ; where God is lately pour-

ing out his spirit, and bringing souls out of darkness into his marvelous light. The churches in general, with a very few exceptions, appeared to be steadfast in faith, and abounding in the work of the Lord ; as well as increasing in number. The ministers appeared to be fervent in their prayers, united in their sentiments ; and more than common engaged for the promotion of the general prosperity of the cause of pure religion.

In the afternoon, a sermon was delivered by the Editor, suited to the occasion, from Isaiah lxii. 5. "As a young man marrieth a virgin, so shall thy sons marry thee ; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

In the course of the meeting, James Fly, formerly a Methodist preacher, who resides in Hiram, Me. Related his experience of grace, and call into the work of the ministry, to the entire satisfaction of the brethren present ; and offered himself as a candidate to the glorious work. On the second day of the meeting, Aug. 22. The Elders present ordained, and set apart James Sawyer to the work of the ministry ; who had before been examined by a council which sat at *Brownfield*, Me. The town where he resides. They also appointed a council to ordain James Fly, which accordingly has since been performed at *Parsonsfield*, on Thursday, the 5th of September instant. The particular revivals referred to, are those in the towns of *Limington* and *Brownfield* (Me.) and in *Effingham* and *Eaton*, N. H. A goodly number have lately experienced emancipating grace, in each of those places, and particularly in the latter ; and the prospect in all is very encouraging.

STRAFFORD Q. M. VI.

I arrived at Strafford, on Friday, 23d of Aug. last, accompanied by brother Elias Libby from Limerick, Me. On Saturday, 24th we attended their Quarterly Meeting; which opened, by a short, but interesting conference of the Elders; in which several important subjects seemingly intricate, were briefly and ably discussed, and elucidated, and made plain to the understanding. After which, they organized for business in usual form, and proceeded to receive a representation of the state of all the churches under their care; which was done in the most orderly manner; and with that prudent dispatch and brevity, which is truly worthy of imitation. They used great plainness of speech; and by attending strictly to their subject, they avoided needless digressions, and very lengthy speeches; which frequently renders the good meeting so lengthy, as to worry and burden the good people. However culpable the Editor may be, in this respect, he is fully persuaded, that it is always best, for public speakers to apportion the length of their discourses, to the time allotted for public exercise. And in quarterly, and other large meetings of business where a large number of speakers are present, who have all something to communicate; we should carefully observe that divine rule in our holy discipline. "Whatsoever ye would that men should do to you, do ye even so to them." The brethren in Strafford Quarterly Meeting was quite exemplary in this respect; they seemed to speak about long enough, and not too long. The reports from their churches were generally good; and the most of the churches sent accounts of late revivals, and some, of great additions. Particularly those in Randolph, Thedford, Cornish, Strafford, &c. of which there has been some account in former numbers.

In the afternoon, the assembly being large, the speaker was situated in a carriage in the street, near the meeting-house door; and a sermon was delivered from Mat. iii. 3. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." The assembly were solemn and attentive, and we hope some good was done in the name of Jesus.

On the second day of the meeting, which was the Sabbath, about 1500 people assembled, at the upper meeting-house: and two sermons were delivered (ie.) one by Elder Davidson a late emigrant from Scotland; and the other by the editor. Excellent order was observed through the day; and great attention paid by the assembly in general.

After the close of the Q. M. we visited the following churches (accompanied by Elder Aaron Buzzell.) Namely. Vershire, Cornish, Montpelier, Northfield, Randolph, Tunbridge and then Strafford again; and lastly Thedford. And attended a meeting of public worship in each place, and enjoyed a good degree of freedom in every meeting. We travelled over a considerable extent of country—Enjoyed several precious interviews with our brethren in the ministry, as well as with brethren in private capacity—Saw many young converts; and some mourning sinners, inquiring the way to Zion, with their faces thitherward.

N. B. Brother Sylvanus Robinson, residing in Northfield, was ordained, and set apart to the work of the ministry, January 27th 1822. And Elder Nathaniel King, has removed with his family to Tunbridge; where I trust another door is opened for him to do good.

A general account of the ministers and churches, which have been returned since this publication began; brought up, and presented in one general view; distinguished by their several Quarterly-Meetings.

GORHAM QUARTERLY MEETING, Me.

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
Zachariah Leach, }	Raymon,	1
Zachariah Jordon, }	Gorham,	1
Clement Phinny,	Buxton,	1
Jonathan Clay, jun.	Saco,	1
George Parcher,	Standish,	1
_____	Hebron & Buckfield,	1
William Woodsom,	Sumner,	1
William Cobb,	Otisfield,	1
Nathaniel Sturges,	Minot & Danville,	1
_____	Windham,	1
_____	Bethel & Gilliad,	1
_____	Harrison,	1
James Colley, jun.	Gray & N. Gloucester	1

PARSONSFIELD Q. M. Me.

John Buzzell,	Parsonsfeld,	1
Christopher Bullock,	Do. & Cornish,	1
Jeremiah Bullock,	Limington,	1
Jonathan Woodman,	Effingham, N. H.	1
Samuel Burbank,	Newfield,	1
Henry Hobbs, }	Waterboro,	1
Henry Leach, }	Alfred Gore,	1
Richard Emery,	Wells,	1
Joseph Goodwin,	Hollis,	1
Humphry Goodwin,	Ossipee, N. H.	2
Mayhew Clarke,	Wakefield, N. H.	1
_____	Brownfield,	1
James Sawyer,		

<i>Names Ord, Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
Elias Libby,	Limerick,	1
James Fly,	Shapleigh,	1
	Hiram,	

FARMINGTON Q. M. Me.

Ebenezer Scales, }	Wilton,	2
Ebenezer Brown, }		
John Foster,	Jay,	
Ward Locke,	Chesterville,	1
Benniah Pratt, }	Farmington,	1
Timothy Johnson, }		
Samuel Hutchings,	New-Portland,	1
Samuel Robbins,	Belgrade,	1
William Paine, }	Anson,	1
Edward Savage, }		
John Trefethern,	Cornville,	1
Asa Burnham, }	Adkinson,	1
Nathaniel Harvey, }		
	Corena,	1
Daniel Young,	Starks,	2
Jesse Burnham,	Boardedy,	1
Joseph Osgood,	Exeter,	1
Josiah Bartlet,	Garland,	
	Gilman Pond,	1
	Kingsfield,	1
Thomas Dudley, }	Montvernon,	2
Isaac Porthier, }		
	Malta,	1
	East Pond,	1
Hubbard Chandler,	Northhill,	1
Benjamin Tufts,	Philips,	1
	Temple,	1
	Vienna,	1
Jesse Briggs,	Hallowell,	
Moses McFarland, }	Montville,	2
Joseph Gowin, }		

<i>Churches.</i>	<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
1	Joseph Higgins, }	Thorndike,	1
1	Samuel Whitney, }		
	Josiah Farwell, }		
	Ebenezer Tasker,	Dixmont & }	1
	_____	Newburgh, }	
2	_____ Anthony,	Frankfort,	1
	_____	Prospect,	1
1	Wentthrop Frost,	Monroe,	2
1	_____	Swanville,	1
		Knox,	1
	EDGCOMB Q. M. Me.		
1	Benjamin Thorn,	Lewiston,	1
1	Christopher Tracy,	Durham,	1
1	Timothy Cunningham,	Edgcomb,	1
1	Thomas McKenney, }	Linconville,	1
1	John Lamb,		
1	Benjamin Hedge,	Wiscasset,	1
1	Jonathan Brown,	Bowdoinham,	1
2	Joseph Robinson,	do.	1
1	Daniel Hebbard,	Squam-Island,	1
1	George Lamb,	Brunswick,	1
1	Samuel Hinkley,	Parkers-Island,	1
1	William Emerson,	Boothbay,	1
1	_____ Bridges,	Islesboro,	1
2	Humphry Purinton, }	Bowdoin,	1
	Nathaniel Purinton, }		
	Henry Meder,	Bowdoinham,	1
	John M. Baily, }	Woolwich,	1
	Allen Files, }		
	NEW-DURHAM Q. M. N. H.		
	Moses Bean,	Candia,	1
	Wentthrop Young,	Cantebury,	1
	Peter Philbrick,	Deerfield,	1
	Thomas Bell,	Newcastle,	1
	Ebenezer Knowlton,	Pittsfield,	1

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
<i>Enoch Place,</i> }	<i>Rochester,</i> }	4
<i>Nathaniel Berry,</i> }	<i>Barrington,</i> }	1
<i>William Sanders,</i>	<i>Strafford,</i>	1
<i>Jonathan Kenny,</i>	<i>Newdurham,</i>	1
<i>John Page,</i>	<i>Alton,</i>	1
<i>Samuel B. Dyer,</i>	<i>Louden,</i>	1
<i>Unknown,</i>	<i>Gilmanton,</i>	2
<i>——— Wilson,</i>	<i>Barnsterd,</i>	
<i>Unknown,</i>	<i>Nottingham,</i>	1
<i>William Buzzell,</i>	<i>Middleton,</i>	1
<i>———</i>	<i>Brookfield,</i>	1
<i>——— Toleman,</i>	<i>Fichburg, Mass.</i>	1
<i>———</i>	<i>Merideth,</i>	1

SANDWICH Q. M. N. H.

<i>Joseph Quimby,</i> }	<i>Sandwich,</i>	1
<i>Dudly Pettingale,</i> }		
<i>Daniel Elkins,</i>	<i>Adams,</i>	1
<i>——— Hasseltine,</i>	<i>Bartlet,</i>	1
<i>Deacon Head,</i>	<i>Burton,</i>	1
<i>David Bean,</i>	<i>Tamworth,</i>	1
<i>Isaac Townsend,</i>	<i>Wolf boro,</i>	1
<i>Josiah Magoon,</i> }		
<i>Simeon Dana,</i> }	<i>Newhampton,</i>	2
<i>Thomas Perkins,</i> }		
<i>——— Fisk,</i> }		
<i>———</i>	<i>Eaton,</i>	2
<i>William Cass,</i>	<i>Elexandria,</i>	1
<i>Israel Blake,</i>	<i>Thorington, & }</i>	1
<i>———</i>	<i>Elsworth,</i> }	1
<i>Joshua Quimble,</i>	<i>Bridgewater,</i>	1
<i>———</i>	<i>New-Concord,</i> }	1
	<i>& Bethlehem,</i> }	
	<i>Shelborn, & }</i>	1
	<i>Duran,</i> }	

STRAFFORD Q. M. Vt.

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
<i>Aaron Buzzell,</i>	<i>Strafford,</i>	<i>1</i>
<i>Nathaniel King,</i>	<i>Tunbridge,</i>	<i>2</i>
<i>George Hacket,</i>		
<i>Thomas Muxley,</i>		
<i>Daniel Bacheldor,</i>		
<i>Nathaniel Bowles,</i>	<i>Corinth,</i>	<i>1</i>
<i>James Morgan,</i>		
<i>Sylvanius Robinson,</i>	<i>Northfield,</i>	<i>1</i>
<i>Nathaniel Jones, Dea.</i>		
<i>Ziba Pope,</i>	<i>Randolph,</i>	<i>1</i>
<i>—— Davidson,</i>	<i>Vershire,</i>	<i>1</i>
<i>——</i>	<i>Hanover,</i>	<i>1</i>

HUNTINGTON Q. M. Vt.

<i>Ziba Woodworth.</i>	<i>Montpelier,</i>	<i>1</i>
<i>Charles Bowles,</i>	<i>Huntington,</i>	<i>1</i>
<i>Samuel Webster,</i>	<i>Boulton,</i>	<i>1</i>
<i>Beniah Maynard,</i>	<i>Storksboro.</i>	<i>1</i>
<i>Josiah Wetherby,</i>	<i>Stow,</i>	<i>1</i>
<i>Calvin Huntly,</i>	<i>Duxbury,</i>	<i>1</i>
<i>——</i>	<i>Waterbury,</i>	<i>1</i>

BENTON Q. M. N. Y.

<i>Zebulon Dean,</i>	<i>Benton, Ontario, Co.</i>	<i>1</i>
<i>Menoah Dealing,</i>	<i>Lyons, do.</i>	<i>1</i>
<i>Samuel Whitcomb,</i>		
<i>——</i>	<i>Wayne, Stuben,</i>	<i>1</i>
<i>Samuel Wise,</i>	<i>Phelps, Ont.</i>	<i>1</i>
<i>Samuel P. Plover,</i>	<i>Junius, Senica,</i>	<i>1</i>
	<i>Dalmar, Tioga,</i>	<i>1</i>

OWEGO, Q. M. N. Y.

<i>Edward E. Dodge,</i>	<i>Owego, Tioga, Co.</i>	<i>1</i>
<i>——</i>	<i>Condor, do.</i>	<i>1</i>
<i>John Gould,</i>	<i>Berkshire, Broom,</i>	<i>1</i>
<i>——</i>	<i>Cocanet, Susq.</i>	<i>1</i>

BETHANY Q. M. N. Y.

<i>Names Ord. Min.</i>	<i>Places of Res.</i>	<i>Churches.</i>
<i>Nathaniel Brown,</i>	Bethany, Gen. Co.	} 16
<i>Hermon Jenkins,</i>		
<i>Nathaniel Hetchum,</i>	Pike, do.	
<i>Jonas Parmenter,</i>	Attica, do.	
<i>Jonathan Hinkley,</i>	Parma, do.	
<i>Josiah Fowler,</i>	Ontario, Ont.	
<i>Jeremiah Folsom,</i>	Boston, Niagary.	}
<i>Richard McCury,</i>		

RHODE-ISLAND Q. M.

<i>Joseph White,</i>	Smithfield,	1
	Burrilville,	1
<i>Ray Potter,</i>	Pawtucket,	1
<i>Daniel Green,</i>		

NOTE—The Ordained Ministers are in *Italic*—and the unordained in Roman type.

It appears by the above account ; that the whole number of ministers returned, is 133 and that the whole number of churches, is 156. But it must be noted, that the *Weare* and *Wheellock* Quarterly-Meetings are wholly omitted, for want of regular returns, as also the churches in Ohio, and in the Cannadas. And it is also very probable, that some *ministers*, as well as *churches*, may have been omitted in some of the Quarterly-Meetings which have been named ; for want of a proper knowledge of them, or of their standing. But the editor hopes, that his brethren will not lay any thing to his charge, on this account, as he is confident that such omissions have not been designed. It was his intention to have made out a correct list of all the ordained and unordained ministers, and a correct account of all the churches, with the whole number of baptized members, belonging to this connexion. But finding so many returns wanting, and many of

those sent on, to contain only the number of their ministers and churches. He thought it prudent, to dispense with giving the number of members returned, until a correct return is made from all the churches. He hopes, therefore, that the ministers and clerks of all the churches will pay a particular attention to that business, and make out a regular return of all their baptized members annually in the month of October to the clerks of their several Quarterly-Meetings, so that they may make regular returns of the whole to the yearly meeting in the month of November, annually.

SANCTIFICATION.

The word sanctification, in scripture, implies three things, as it applies to the souls of men.

1. An act of divine grace, in making them holy, and granting them freedom from the dominion of sin.

2. The privilege of being holy. And

3. The duty of being holy. As a grace, it is given us in Christ Jesus ; who of God is made unto us, wisdom, righteousness, sanctification and redemption. And is wrought in us by his holy spirit. As a privilege, it is unspeakable ; because by it, we are freed from the dominion of sin, and renewed after the image of God, in knowledge, righteousness, and true holiness. And as a duty, we are under the most solemn obligations, to study and practice it ; as without it we cannot be truly happy, either here, or hereafter ; and it is evident that it must be completed in time ; for without holiness, no man can see the Lord.

Various are the opinions of men, respecting this grace, or in respect to the time of the believers receiving it.

Some are of opinion, that it is a gradual and progressive work ; beginning immediately after justifica-

tion, & increasing as the soul lives in obedience to God, and mortifies the deeds of the body through the spirit, until he gains a complete victory over the world, the flesh, and the devil. Again, others seem to be of opinion ; that a person may be convicted, converted, and justified, and live perhaps months, or it may be years, and possibly be called into the work of the ministry, without being sanctified. And then by some extraordinary impulse of the divine spirit, through their own prayers, or the prayers of others, receive sanctification ; and be forever afterward freed from the dominion of sin.

I do not think, that ever it was the design of God, that christians should contend with each other, & dispute about sanctification ; or that those who have really experienced it, wish to excite animosity. Purity of heart, always leads to peaceable lives, both among ourselves, and if possible with all men. Yet, as it is the duty of such, to do good to all men as they have opportunity, and especially to the household of faith ; I think it my duty, out of pure love to the cause, to offer a few thoughts, which I have long retained upon this important subject.

But, would first remark, that I do not feel to say to the least babe in Christ, "Stand by, I am more holy than thou," but really esteem myself, less than the least of all saints. Yet, as others have taken the liberty of speaking their minds freely, and have said much on the subject, I hope I shall give no offence to any, by casting in my two mites, or barley loaves, and little fishes. And if I should happen to differ in my sentiments, from the opinions of others, and even from those of great and good men, who have lived before me ; and by a fair comparison of scriptures should offer light on the subject, I hope none will reject it, because it is a little out of the line of modern orthodoxy.

I understand that *sanctification* is interwoven with, and essentially comprehends every other grace, received by the believer. This I think, will appear as evident as words can make it, if we follow the chain of scripture testimony, and let the Bible speak for itself. Nothing is more obvious, from the whole tenor of scripture; than that the whole work of regeneration from the beginning to the end, is effected by the agency of the divine spirit, through the use of those means which God has devised in the gospel conducive to that end. The Apostle Paul, places *the sanctification of the spirit*, before *believing*, ii. Thes. ii, 13. "But we are bound to give thanks to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth."

He also places it before *justification*, i. Cor. vi. 11. "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God."

Peter, places *sanctification of the spirit* before *obedience*. i. Pet. i. 2. "Elect according to the foreknowledge of God the father, through sanctification of the spirit unto obedience; and sprinkling of the blood of Jesus Christ."

What can be plainer than this? Or what candid person who reads these passages, can possibly imagine, that true faith in Christ, justification before God, and obedience to the gospel, goes before sanctification; or that a person can be in Christ, and have peace with God, and love, and serve him, months, and years, without it. We read, if any man be in Christ he is a new creature; old things are passed a way; behold all things are become new" ii. Cor. v. 17. And John viii. 36. "If the Son therefore, shall make you free, ye shall be free indeed." How then, can a man be

a new creature, and have *old things passed away*, and *all things become new*, without being sanctified? Or how can any person *be free indeed*, while they are under the dominion of sin? Or how can a holy God, who cannot look on sin with any allowance, justify an unsanctified soul.

Again.—If we are yet under the *dominion of sin*, we are certainly the servants of it. “Know ye not (saith the Apostle) that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Rom. vi. 16. “But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness” v. 17 and 18. He further adds v. 20 and 22. For when ye were the servants of sin, ye were free from righteousness. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Hence it is plain that no man can serve two masters, for he will either love the one and hate the other; or hold to the one and despise the other.” “Ye cannot serve God and mammon.” Therefore, from these and hundreds of other passages of like import in the sacred volume, I am led to believe, that the soul of every true believer is purified, and made clean, through the sanctifying influence of the divine spirit, by the washing of regeneration, and so freed from the love, act, guilt, and dominion of sin. And that the sanctification which is afterward enjoined is that of duty, which consisteth in walking in Christ as we received him, ie. living the life which we live in the flesh, by faith in the son of God, or denying ourselves of all ungodliness, and every worldly lust, and living soberly, righteously, and godly in this present

world. Read i. Thes. iv. 3, 4, 5, 6, 7, "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour." "Not in the lust of concupiscence, even as the gentiles which know not God: That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we have forewarned you, and testified." "For God hath not called us unto uncleanness, but unto holiness."

This passage needs no comment, the Apostle, has explained himself in the clearest light. And it is evident that he meant to be understood, that it was the will of God that they should live a life of sanctification, by being devoted to his service, & abstaining from fornication, & all other uncleanness. And therefore in the closing of this same epistle, he marks out the very steps, by which they might so live. See Chap. v. 14. &c. "Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. Prove all things: hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

From these last words, "And the very God of peace sanctify you wholly; &c." Some take it that the Apostle meant that the Thessalonian brethren were only sanctified in part, in nature. Therefore, he invoked God, to sanctify them wholly, or throughout spirit,

soul and body. But the apostle says nothing about sanctifying of the body ; further than that he prays God that it may be preserved blameless, unto the coming of our Lord Jesus Christ. Who will then change our vile bodies and fashion them like unto his glorious body. But it is evident by the whole run of the chapter, that the apostle was enjoining *a life of sanctification*, and there is no doubt but a majority of them were endeavouring to live so. But it seems that some of them were unruly ; and them no doubt needed sanctification, either in heart, or life, or both. If persons relapse into sin, after conversion, it is certain they need it. Such, therefore, they were exhorted to warn ; but to comfort the feeble minded..

And to close the present remarks, I would just say, I hope that all my dear brethren professing godliness, will daily strive, to live a life of practical holiness, and walk in Christ as they have received him, rooted and built up in and established in the faith as they have been taught, abounding therein with thanksgiving. That so their whole spirit and soul, and body, may be preserved blameless, unto the coming of our Lord Jesus Christ. And they shall all have my most fervent prayers that they may be, and live as holy as possible ; and I hope, I shall also share in theirs. So that when our warfare is ended, we may through the rich grace of God, ascend the hill of the Lord and dwell in his holy place.



about
prays
into the
all them
into his
run of
life of
rity of
ms that
t need-
th. If
certain
horted

st say,
godli-
l holi-
ed him,
with as
hanks-
nd bo-
ing of
ve my
ive as
are in
e may
of the